

# THE SWORD OF THE LORD

## and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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## Editorial Notes

Elsewhere in *The Sword of the Lord* you will see an advertisement of a correspondence course in the Bible beginning the first week in October. Twenty-eight weekly lessons will be given, a lesson mailed out each week, until the twenty-eight chapters in Matthew have been covered. If you are willing to do a couple of hours serious Bible study each week in a way that will be most fruitful, I hope you will enroll for the course at once. Thousands of Christian workers have gotten a fine knowledge of the Bible in correspondence courses and we earnestly pray that God will put it in the hearts of hundreds to be blessed by this course. Matthew is a wonderful book and you will know the Saviour better if you know the study of His life as given by divine inspiration through Matthew, the converted publican.

Can you tune in on WRR, Dallas, on your radio? Try 1280 kilocycles at 7:30 each Sunday morning. This is another effort to get out the gospel and we covet your prayers. John R. Rice will speak regularly this period. Last Tuesday we signed the contract for seventeen weeks at a total of \$255.00. We are grateful for the privilege of preaching. Your prayers and letters will greatly encourage us.

Do you know how to win a soul? Sunday morning, August 29th, scores of children from the Fundamental Baptist Sunday School will quote from memory in a brief special service before the congregation the following Scriptures on the matter of salvation:

### NEED OF SALVATION

Mark 16:16; Romans 3:10, 23; Isaiah 53:6; Romans 6:23; Revelation 20:15; James 2:10; Galatians 3:10.

### GOD'S PROVISION

I Peter 2:24; I Peter 3:18; II Cor. 5:21; Galatians 3:13.

### HOW TO TAKE IT

John 3:16; John 5:24; Ephesians 2:8-9; Romans 4:5; Acts 16:31; John 1:12-13.

### HOW TO LIVE IT

I John 2:1-2; Hebrews 7:25.

We suggest that other Christians memorize these Scriptures so you can use them correctly and give the exact reference. Every Christian should know how to win souls, using the Word of God.

What a fine Bible offer Mrs. Ridgway is making this week! See her offer in this paper. Remember both these Bibles are large type Scofield Reference Bibles. Better buy one now! These are special offers, much below the list price. Get yours before they are gone!

Make thy petition deep, O heart of mine,  
Thy God can do much more  
Than thou canst ask;  
Launch out on the Divine,  
Draw from His love-filled store.  
Trust Him with everything;  
Begin today,  
And find the joy that comes  
When Jesus has His way!

## Boys Worth Forty Cents!

(Liquor profits distributed August 2nd equals forty cents per capita in Virginia)

Your boy has learned to drink, I know,  
The habit has him fast;  
A weakling he, to fall so low,  
And throw his life to waste.  
But though drink wrecks him, do not cry,  
Its profits are immense;  
These boys and girls come very high,  
For each brings forty cents!

Yes, forty cents for you and me,  
The same for every one;  
Without this profit, what could we  
In these hard times have done?  
So, foolish woman, dry your tears  
If you have any sense;  
What if your boy drinks through the years;  
Don't you have forty cents?

Don't sit in sentimental gloom  
Bewailing his sad fate;  
The drunkard dies, but in his room  
A hundred prospects wait.  
Some silly temp'rance folks have tried  
With prohibition's fence  
To save him from our liquor tide —  
Rob us of forty cents!

It matters not if drink takes health,  
Purity, morals, joy,  
The state and nation must have wealth —  
What if it takes your boy?  
Think what we get in revenue!  
It helps us all; and hence,  
A recompense it is to you,  
For you have forty cents!

— Lena S. Sanders

## Safety, Certainty, Enjoyment

Or, What Class Are You Travelling

By An English Evangelist

(Continued from Last Week)

Now when the believer sins, communion is for the time interrupted and joy is lost until, with a broken heart, he comes to the Father and confesses his sins.

Then, taking God at His Word, he knows he is again forgiven; for His Word plainly declares that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Oh, then, dear child of God, ever bear in mind these two things that there is nothing so strong as the link of relationship; nothing so tender as the link of communion.

All the combined power and counsel of earth and hell cannot sever the former, while an impure motive or an idle word will snap the latter.

If you are troubled with a cloudy half hour, get low before God, consider your ways. And when the thief that has robbed you of your joy has been detected, drag him at once to the light.

Confess Your Sin to God,

your Father, and judge yourself most unsparingly for the unwatchfulness, the careless state of soul that allowed the thief to enter unchallenged.

But never, never, NEVER, confound your safety with your joy.

Don't imagine, however, that the judgment of God falls a whit more leniently on the believer's sin than on the unbeliever's. He has not two ways of dealing judiciously

with sin, and he could no more pass by the believer's sin without judging it than he could pass by the sin of a rejecter of His precious Son. But there is this great difference between the two, viz., that the believer's sins were all known to God, and all laid upon His own provided Lamb when He suffered upon the Cross of Calvary, and that there and then, once and forever, the great "criminal question" of his guilt was raised and settled, judgment falling upon the blessed Substitute in the believer's stead, "Who his own self bare our sins in his own body on the tree" (I Peter 2:24).

The Christ-rejecter must bear his own sins in his own person.

In the Lake of Fire Forever

Now, when a saved one falls, the "criminal question" of sin cannot be raised against him, the Judge himself having settled that once for all on the Cross; but the communion question is raised within him by the Holy Ghost is often as he grieves the Spirit.

Allow me, in conclusion, to give you another illustration. It is a beautiful, moonlight night. The moon is at full, and shining in more than ordinary silver brightness. A man is gazing intently down a deep, still well, where he sees the moon reflected, and thus remarks to a friendly bystander: "How beautifully fair and round she is tonight! How quietly and majestically she rides along!" He has just finished speaking when suddenly his friend drops a small pebble into the well, and he now exclaims: "Why, the moon is all broken to shivers, and the fragments are shaking together in the greatest disorder."

"What gross absurdity!" is the astonished rejoinder of his companion. "Look up, man! the moon has not changed one jot or tittle. It is the condition of the well that reflects her that has changed."

Now, believer, apply the simple figure. Your heart is the well. When there is no allowance of evil the blessed Spirit of God takes of the glories and preciousness of Christ and reveals them to you for your comfort and joy. But the moment a wrong motive is cherished in the heart, or an idle word escapes the lips unjudged, the Holy Ghost begins to disturb the well, your happy experiences are smashed to pieces, and you are all restless and disturbed within, until in brokenness of spirit before God you confess your sin (the disturbing thing), and thus get restored once more to the calm, sweet joy of communion.

But when your heart is thus all unrest, need I ask, Has Christ's work changed? No, no. Then your Salvation has not been altered.

Has God's word changed? Surely not. Then the certainty of your Salvation has received no shock.

Then, what has changed? Why, the action of the Holy Ghost in you has changed, and instead of taking of the glories of Christ, and filling your heart with the sense of his worthiness, he is grieved at having to turn aside from this delightful office to fill you with the sense of your sin and unworthiness.

He takes from you your present comfort and joy until you judge and

Resists the Evil Thing

that he judges and resists. When this is done communion with God has again been restored.

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## Restitution And Reconciliation

1. The Only Thing To Come Between Salvation and Baptism
2. Restitution Required As Evidence of Repentance
3. A Secret of Peace, Fellowship and Power

Suppose a Christian's life is not happy nor successful. You do not feel the Spirit of God, you are not happy in Christian fellowship, your prayers are not often answered, your heart is not continually happy in the Lord. Let me suggest some reasons why.

Perhaps you have your neighbor's lawn mower in your garage. You borrowed it and never took it back. Or you took a book belonging to a friend and have never returned it. It is in your house now, a witness to God of your sin. The only way to regain the favor of God is to return it in better shape than you borrowed it, or to make it good.

Perhaps you had difficulty with your landlady and moved away from a house or apartment. They did not treat you well, you thought, or the rent was too high. You were behind with the rent when you left, and you have never paid it. Your sin stands between you and God. You need to pay the bill at any cost.

Or the doctor was so kind when some member of your family was sick. He did not press the matter and you did not pay him at once. Now the matter has dragged along for months, perhaps, and you wonder why the Spirit of God

seems so far away. Possibly you will never have peace with God and enjoy the prosperous Christian life until you repent of this sin and bring forth fruits meet for repentance, that is, until you make restitution in dollars and cents.

It may have been the grocer, the garage, or the bank or the college you attended, but the principle is the same.

If you owe money not satisfactorily arranged for, then your sin is ever before the face of God. There is no use to say that you are sorry until you do what can be done to undo the sin you have committed. Repentance is never genuine that does not lead to a contrite confession and forsaking of sin. Not every sin can be undone, but every sin can be confessed and lamented, and in thousands of cases, restitution must be made if a Christian is to have peace with God.

Years ago perhaps in a time of weakness you took that which did not belong to you. Let us put it boldly, you stole it—whether it was money or property. How can you have peace until you restore it?

How can you pray while God knows your sin and there has been

no repentance genuine enough to bring forth fruit?

Perhaps you cheated in a trade. It may have been legal, and yet you know you took an unfair advantage. You sold stock that was worthless. You sold merchandise for more than it was worth. You obtained money under false pretenses. Do you think you can prosper as a Christian until all that could be done is done to make restitution for that sin?

But your sins have not only been against men, but against God. You vowed to God that you would tithe. Have you done it? If not, that lie to God comes up before you again and again, and all the excuses you can make do not change the fact that you are a God-robbler and under a curse. You promised God you would start the family altar, or read the Bible through this year. You promised God you would be a soul winner, and you have become cold hearted and indifferent about the sinners around you. How many Christians have in the closets of their past the grinning skeletons of broken vows which steal their peace and hinder their prayers and render fruitless and useless their service!

RESTITUTION! How Christians need it! Unconfessed, unfor-

(CONTINUED ON PAGE 2)



## Safety, Certainty —

(CONTINUED FROM PAGE 1)

The Lord makes us to be increasingly jealous over ourselves, lest we grieve "the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

Dear reader, however weak your faith may be, rest assured of this, that the blessed One who has won your confidence will never change.

"Jesus Christ the same yesterday, and today, and forever." (Hebrews 13:8.)

The work he has accomplished will never change.

"Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." (Ecclesiastes 3:14.)

"The grass withereth, and the flower falleth away: but the word of the Lord endureth forever." (1 Peter 1:24, 25.)

Thus the object of my trust, the foundation of my safety, the ground of my certainty, are alike eternally unalterable.

"My love is oftentimes low,

My joy still ebbs and flows; But peace with Him reigns the same,

No change Jehovah knows.

"I change, he changes not:

My Christ can never die; His love, not mine, the resting place,

His truth, not mine, the tie."

Once more let me ask, "What class are you traveling?" Turn your heart to God, I pray you, and answer that question to Him.

"Let God be true, but every man a liar." (Romans 3:4.)

"He that hath received his testimony hath set to his seal that God is true." (John 3:33.)

May the joyful assurance of possessing this "great salvation" be yours, dear reader, now and "till He comes."

### THE SWORD OF THE LORD and of John R. Rice

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## Restitution and Reconciliation

(CONTINUED FROM PAGE 1)

saken, and unrighted sins are the curse of our lives, our homes and our churches.

### The Jailor's Conversion: Restitution Before Baptism

When the trembling jailor fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?", they answered plainly, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). There is the answer as clear as a bell. The one who trusts in Jesus Christ for forgiveness and salvation is saved. He is saved the instant he believes. "He that believeth on the Son hath everlasting life" (John 3:36). So many other Scriptures declare that the soul that trusts in Jesus for salvation has it, without good works, without baptism, without church membership. Let us never confuse that point. But hard on the heels of salvation, and coming before baptism or anything else in the case of this jailor, was an attempt to undo the wrong he had done. Acts 16:33 tells us:

"And he took them the same hour of the night, and WASHED THEIR STRIPES; and was baptized, he and all his, straightway."

How strange that I had never noticed it until the other day; washing the stripes of Paul and Silas came before baptism. With hundreds of people who read these lines, it is probably true that before you try to do any religious service to please God, you ought to make right some wrong.

This theme runs throughout the Bible. This Bible doctrine of restitution is a neglected and much needed truth.

### Restitution in Old Testament Law

In Exodus 22:1-6, we have the requirements of the Mosaic Law. There we are told that "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep," that the thief shall restore double if what he stole is yet alive in his hand, that one shall make restitution if his livestock harm a man's field or vineyard, and that the man that kindles a fire shall surely make restitution for any damage done. And in Exodus, chapter 21, we have the stern justice of the law: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe"

(verses 24, 25). A man is held accountable for his deeds. His servant is to go free for an eye put out or a tooth lost. The owner is accountable with his life for his ox that gores. A man is accountable for the pit that he digs. And when one smites his neighbor so that he takes to his bed, he must pay for the loss of his time. Restitution is another word for justice — the stern and exact justice of the Mosaic Law.

In Leviticus 6:1-7, further commands are given about restitution. A man who handles money or property for others, whether "the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found," "he shall even restore it in the principal, and shall add the fifth part more thereto."

Sometimes merchants and banks require ten per cent additional for attorney's fees in delinquent accounts, but the law required twenty per cent, that is, the fifth part in addition to the principal.

Reaping should be more than sowing. He that sows to the wind is to reap the whirlwind. So he that wrongs his neighbor should pay back extra. Restitution ought wherever possible to make up for the loss we caused and extra for the worry and grief. Besides, it must be evident to all that sin never pays.

In Numbers 5:5-8, other instructions are added about restitution. First, the sin must be confessed. Then if the person who was wronged be dead and it be impossible to repay him, restitution should be made to a kinsman. If there be no kinsman, then "let the trespass be recompensed unto the Lord, even to the priest." Unholy gain cannot be kept without a curse. Pay back to the one you have wronged if at all possible, and if not to him, then to his heirs, but confess your sin to God and if the wrong cannot be rectified to men, then repayment should be made to the Lord.

God's requirements about restitution are a part of the general law of sowing and reaping. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." For that reason God required the death penalty for murder. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). Notice that that command is not in the Mosaic law of Mount Sinai but was given to Noah for all mankind. It was repeated many times in the Mosaic Law, but it is still for us today, a requirement of the death penalty for murder. The law of restitution is a part of the law of retribution. If a nation does not require the death penalty for bloodshed, then God will require blood of that nation. "For blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35:33). The coroner's inquest was first required in Deuteronomy 21:1-9. The elders of the city must make a sacrifice for any slain man whose murderer is not brought to justice.

A little meditation on this law of God will show that it is absolute justice, and it will help to explain why God could not save a sinner without an atonement. Until Christ had died in the sinner's place and paid a sinner's death, making restitution for his sins, there could be no forgiveness on the part of a just and holy God. God loves to forgive sin but He could not forgive sin until it was paid for. There must be an eye for an eye, and a tooth for a tooth, wound for wound, burn for burn, and life for life. Christ died and in His death I am counted dead. He suffered, and in the infinite suffering of the Son of God my sins were all paid for. Retribution fell upon the head and heart of our dear suffering Saviour. He made restitution for every trespass. Otherwise, sinners could never be saved.

### Law or Grace, Which?

The moral law of the Old Testament is perfect law. It failed to save men, through the weakness of sinful flesh. No one is ever saved by the deeds of the law for no one has ever perfectly kept the law but Jesus Christ. Only the grace of God can save a sinner, for grace means that salvation is freely given to ev-

ery one who will truly receive it. "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). People are not saved by law but by grace.

And yet we must remember that law is good and the moral law is still the obligation of every Christian. Jesus Himself said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). So a Christian from his heart should sincerely strive to keep every obligation of the moral law. The ceremonies are all fulfilled, circumcision, the Jewish diet, the sacrifice and priesthood — these ceremonies, I say are all fulfilled, but the moral law still stands and every Christian should strive to keep it. For instance, it is obvious that "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not bear false witness against thy neighbor," etc., are still binding on the child of God who is saved by faith. A Christian should not steal nor kill nor lie nor commit adultery nor covet. He is saved by grace, but every person truly saved still has the law of God written in his heart.

Jesus analyzed all the law in the two commandments, "Thou

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbour as thyself." He said that on these two hang all the law and the prophets. Again we are told in Romans 13:10 that "Love is the fulfilling of the law." Love for God and love for man is all that the law requires, and certainly no Christian would say that he ought not to love God with all his heart and his neighbor as himself just as much as any Jew of the Old Testament.

So then in the matter of restitution, if a Jew by law was required to restore double what he had stolen, or restore five oxen or four sheep for the stolen ox or sheep which he had killed or sold, then certainly a New Testament Christian who expects the favor of God ought to restore what he has

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## Restitution and Reconciliation

(CONTINUED FROM PAGE 2)

stolen or make right with his neighbor any wrong he has done him.

Jesus, in the sermon on the mount, interpreted the law for us. We are not to demand an eye for an eye or a tooth for a tooth—we are not to resist evil and not return blood for blood. However, we are commanded, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:40, 41). Notice that this is "at the law," and restitution is the idea. If a man says that you owe him your coat, and should restore it, then do so; but restore double, give him your cloak also. If a man think you owe him a mile, then go with him twain. A Christian should not always require the perfect justice of the law from others. Forgive instead of avenge. Return good for evil! Yet the Christian himself should certainly fulfill the law in the matter of restitution, and Jesus commanded in Matthew 5:23, 24:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

There was no use in a Jew offering a sacrifice to God when he was not right with his neighbor. If his neighbor had ought against him, he was first to go be reconciled to his neighbor. Our religious ceremonies are often an abomination to God because our deeds belie our prayers, and our attitude toward men prove the insincerity of our attitude toward God. So the Christian who comes to pray should first be reconciled to his brother and make right that which is wrong. Even the truly saved man like the Philippian jailor ought to wash the stripes of Paul and Silas before being baptized, and so show the sincerity of his heart. What can be done to right the wrongs we have committed should be done at once, and then we can offer to God our gifts and our prayers and our service.

### Restitution and Repentance

Paul and Silas, I am sure, had no doubt of the sincere repentance of the jailor as he, with loving hands, washed the blood from their backs and treated their wounds. Only the afternoon before, we suppose, the jailor had joined in beating these apostles, had put them into the inner prison, had made their feet fast in the stocks and had left them there without a bite to eat. Now his attitude had changed. He washed their stripes! And even after he was baptized, his contrite heart sought to make good the wrong he had done these men of God, and so he set meat before them.

The Bible does not say, but I have an idea that perhaps the family of the jailor were as much convinced by the jailor's washing their stripes, as by the preaching of the apostles. He was instantly saved when he trusted the Lord. Repentance takes place within the heart as a turning from sin. But it ought to involve a public and open turning from sin in the life. Sam Jones was not altogether right when he said that repentance means "Quit your meanness," but certainly there is virtue in the thought. One who sincerely repents should show evidence of it in his deeds.

Zacchaeus, the publican, looked down from the tree into the face of Jesus who told him, "Zacchaeus, make haste and come down; for today I must abide at thy house." There is no doubt that the little man was truly converted. He hurried down and received Jesus joyfully, and then he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." That is fruits meet for repentance, and Jesus told him, "This day is salvation come to this house." Zacchaeus sincerely repented. The evidence of it is that he was willing to restore fourfold. He who had never kept the law, now that he falls in love with Jesus and is saved by grace, has a love for the law in his heart. He has a love for his neighbor that makes him want to restore over and over again that which he took wrongfully.

John the Baptist did not baptize all who came to him. In Luke 3:7-9 we have the heart of his message:

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?"

"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham."

"And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

John the Baptist told his hearers that they were a generation of vipers or snakes, that is, that they were poisoned with sin and must be born again. For this reason, they needed to repent. He was not willing to baptize those who did not give evidence of sincere repentance. He demanded "fruits worthy of repentance." Again I remind you that some things should come before baptism, even if one is saved. Baptism should be as soon as possible, as it was in Bible times, but there certainly ought to be evidence, sincere evidence, fruits worthy and meet for repentance. Ceremonies will not do for salvation, there must be a real change in the heart. Christians should expect that change to show. None of us can change the heart, for only God sees it. But every Christian should set out to prove the sincerity and genuineness of his repentance by making right all that is wrong.

John the Baptist continued his sermon on repentance by answering the question of the people who said, "What shall we do then?" He told them to divide with the poor, that the publican should "Exact no more than that which is appointed you," that the soldiers should "Do violence to no man, neither accuse any falsely; and be content with your wages." Any repentance that does not bring forth fruit was not satisfactory to John the Baptist. He did not receive for baptism those who did not evidence genuine, fruitful repentance.

And why should a man be baptized if he does not mean what baptism means? The man who is baptized, buried in the watery grave, thereby says to the public, "I am dead to sin. Christ died for this old sinner, and I count him to be dead to sin." As he rises out of the water, he says thereby to the world, "I am risen to live a new life in the power of a resurrected Christ!" Every person who was ever baptized and did not change his way of living, lied to God and lied to the public. When men are baptized and then smoke the same kind of cigarettes, drink the same kind of beer, see the same kind of picture shows, use the same kind of foul language, continue absorbed in the things of this world, they have belied their baptism. God forgive us! We have not been as vigorous as John the Baptist in our teaching about baptism! We have not demanded "fruits worthy of repentance" as

he did. The result has been too many people who, though saved, have never really turned from the old life with enough sincerity to count for Christ.

Restitution is the crying need of our churches. Multitudes of Christians need to make a "backtrack."

Some need to pay old debts. Three or four years ago a merchant from a Texas town sent me \$10.00. He said, "Ten years ago a man moved away from this community owing me \$25.00. I had sent him duns again and again. He seemingly made no effort to pay, and I had long ago written it off of my books as a loss. This week I had a letter from him, paying the bill in full, and he said, 'I have been hearing Brother John R. Rice on the radio and have learned that I can never have peace and blessing in my Christian life as long as there are sins that I could make right but do not. So here is \$25.00, and I hope you will forgive me, for not paying it before.'" Then the merchant's letter to me continued, "I have given \$10.00 to the Methodist pastor here because I once heard him preach on the same subject, and I am sending you \$10.00. I have \$5.00 left of the \$25.00, and I have promised God if I ever hear another man preach on that line I will give him the \$5.00."

Many of you who read this will never have power with God nor perfect peace in your heart nor the full communion of the Holy Spirit until you make right the wrongs that God holds against you.

### "First Be Reconciled To Thy Brother, And Then Come And Offer Thy Gift"

It is foolish to think about being right with God when you are not right with men. Read again Matthew 5:23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Many of you get nowhere in your praying and will never get anywhere in your praying until you "First be reconciled to your brother." Your gifts to God do not please Him. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). Often the service we offer to God is an abomination to Him. He says to backslidden Israel, "To what purpose is the multitude of your sacrifice unto me" (Isaiah 1:11). He says:

"When ye come to appear before me, who hath required this at your hand, to tread my courts?"

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

"Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them."

"And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isaiah 1:12-15).

Here God says He is not pleased with their prayers, their church going, their sacrifices. They weary Him, they are an abomination to Him! Clean your hands before you pray! Some of you read this who have neighbors or acquaintances who have something against you. Whether their position is right or wrong, you are to go and be reconciled to your brother. As long as you leave undone what you could do to make peace, that long your prayers are hindered and you cannot have the sweet peace you desire. You grieve the Spirit of God. First go and be reconciled to your brother and then come and offer your gift. Many of you long and pray to be reconciled to God, you beg Him to hear you, you give and cry and pray. But what God wants you to do is to be reconciled to your brother and then God will hear you pray about yourself. Christian, it is your move, if anybody in the world has anything against you. Make sure that as far as you are concerned you are reconciled. Sometimes the fellow-

(CONTINUED ON PAGE 4)

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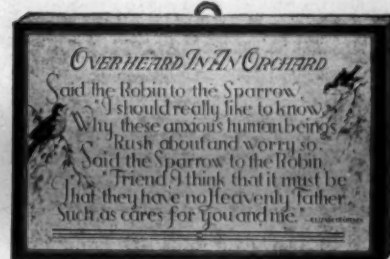
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The young man who joined the navy grieved the hearts of his parents. They wondered why he wanted to go to seas when one of their friends reminded them of the large picture of a ship that had hung on the wall of their home since the young man was a child was doubtless responsible for his decision.

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**Restitution and Reconciliation**

(CONTINUED FROM PAGE 3)

ship cannot be won, but, "As much as lieth in YOU, live peaceably with all men."

The other side of the picture is also true. A Christian must not only go and be reconciled to his brother, but he must forgive his brother. You must ask others to forgive you if you have wronged them; how much more must you forgive others if they have wronged you! The Saviour said in Mark 11:25 and 26,

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

If you do not forgive, neither will your Father forgive! Jesus came to forgive sinners. The Father is willing, for His dear Son's sake, to forgive you of all you ever did that was wicked. The Saviour taught us to pray in the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us." You cannot pray acceptably, cannot work acceptably, unless first you forgive! Someone has said, "To err is human, to forgive is divine." That is partly true. But we might add that to forgive is the way to divine favor. If God is willing to forgive the Christian on the simple condition that you forgive others, what a bargain that is!

Oh, be reconciled! Be reconciled! We must be reconciled to one another if we would have the fellowship of the Lord.

Sooner or later you will meet that skeleton in your closet. Jacob lied to and deceived his father, the blind and aged Isaac. By hook and crook he robbed his brother of the birthright that God would graciously have given him without his sin. Then he went away and for twenty years he had never seen his brother, Esau. Eventually God required him to return to the land of his birth. He must face the fire of his brother's wrath which had burned in bitterness a score of long years!

I do not know how often Jacob thought of his twin brother, Esau, during those twenty years. He must have been ashamed and sad at his deception and fraud. He must have felt an anxiety about the future. Esau had sworn to kill him.

And now he must return and face Esau! Esau came to meet him with 400 men. One does not need 400 soldiers to meet and embrace a brother in love and peace. Esau meant war and so a long night through Jacob wrestled with an angel of God until he got victory and peace. He prevailed with God and became Israel, the Prince, instead of Jacob the Schemer. But do not think, I beg you, that Jacob did nothing but pray. He had made some solemn vows to God and earnestly fulfilled them. Already he had sent flocks and herds ahead to meet Esau, "presents for my lord from thy servant Jacob." When he met Esau it was not with pride of the stolen birthright but humbly on his face as a servant. Jacob had a genius for gain, but he renounced his sins that day. By presents large and costly he tried to show his grief over the stolen birthright.

We are not to blame Esau overmuch for his wrath against Jacob. Jacob had sinned and even God Himself allowed the Jacob that He had chosen to be the head of a great nation, no permanent peace until he was reconciled to his brother, Esau.

Will you not now, dear reader, make a quiet and solemn vow to God that you will do it today, that which you have often postponed; that you will make peace and be reconciled to someone? You know the one. You have argued with yourself many a time. You have made futile excuses and yet your heart is not happy. Be reconciled to your brother. Make restitution, whether in words or deeds and so have God's smile upon you again!

**Broken Vows**

Do you have broken vows that you made to God which are now shattered about your feet? You

promised Him faithfully something that you have not done. Some preacher reads these lines—or rather you were called to preach. Once you promised God you would go where He wanted you to go and say what He wanted you to say. You sang with high exaltation of heart,

"Where He leads me I will follow,  
Where He leads me I will follow,  
Where He leads me I will follow,  
I'll go with Him, with Him,  
All the way."

You meant it then, but since then you have grown cold and have not done what you promised God you would do. Your vow is broken! There is something between you and God! You have offered God many a substitute plan and excused yourself by your poverty, your debts, and the poor results, yet you know today that God called you to preach and you promised to go and went not! How do you face God when you pray? Would you have me believe that you are just as happy, just as close to God, that His Spirit is in the same sweet communion with you as when you were in the center of His will and doing what He called you to do? No, no!

Maybe it was the family altar you started, but lukewarm and indifferent you dropped it and the family lives like any unconverted group. Have you lied to God about it? Do you think it doesn't matter to Him?

You started to tithe but you quit it. You needed the money, you thought, for groceries or some pleasure or for the family. Well, but didn't you lose something when you quit tithing? Didn't you lose the peace and joy that God gives His obedient children? It is time to make restitution—to make things right with God if you are to have His blessing.

Whatever you promised God and haven't done, whether personal soul winning or daily Bible reading, I beg you today, to go "back to Bethel." Beg the Lord to give you again the "first love" that you have lost.

Again and again since I began this message I have prayed over it earnestly, beseeching God to reach your hearts. I should be greatly grieved if I do not hear that many have with contrite hearts, gone back to make things right with men and with God after reading this earnest exhortation. Break up the fallow ground of your hearts, I urge you. Go back over the passed years and see what you need to undo or re-do to please God.

I know a preacher who, when called to preach, went back to the wife whose heart he had broken by his drink. He begged her forgiveness. She took him again to her heart and today they work together as a happy team, winning thousands of souls. He has spoken to me again and again of the "soul peace he had at last when he drove across the states, found his wife and was reconciled to her. He felt he could not, must not, preach without pulling the stumps out of his own field and breaking up his fallow ground and making things right that were wrong. I hope you who read will do the same. I would pay that bill, or make that apology or return that I had borrowed. I would make right that slander I had quoted—how much grief and pain a few words can bring! And God has a record that must be righted if you are to serve Him happily and in the fullness of power.

The jailor washed their stripes and then was baptized! Zacchaeus said, "Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." And happily he took Jesus home to dinner with salvation come to His house! Jacob sent presents to Esau and overtures of peace and then met him with tears and humility, and thank God, in peace!

God will be reconciled if we come with clean hands! God will fight for us if we disown the Achans in the camp. God will remove the curse if we give him the seven sons of wicked Saul who brought a plague on Israel! Today make restitution and be reconciled!

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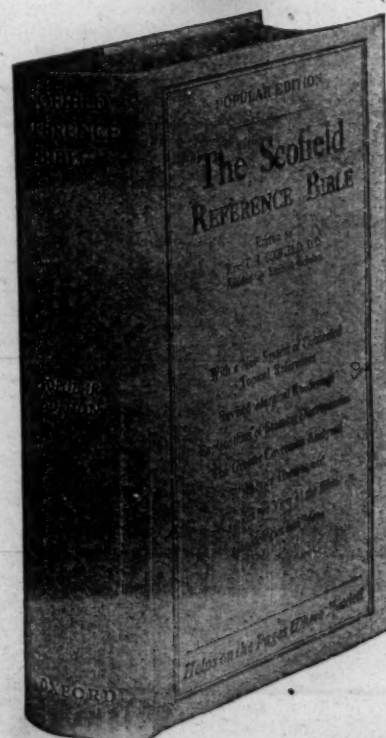
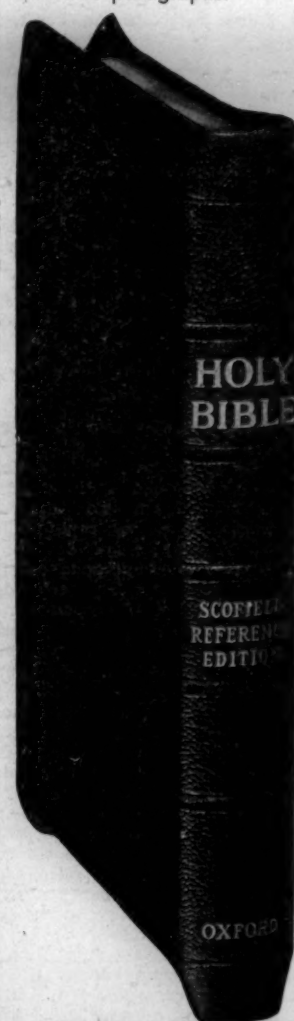
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